49: Findeisen-- 11 E-1 (no date) 1930 Yakut
116, 561, 858, 882

As there is plenty of first-hand material on the Yakuts, I should like to say a few words on the Yakut children, a subject which is usually overlooked. The following is a brief sketch of a typical Yakut child's career, without insisting on details. We may distinguish six different steps in the life of a Yakut child. The first is the beginning of the infant period where the child is still quite helpless and dependent on others; a second grade begins with the third month, where the infant starts sitting and also understands some words; the third grade begins at an age of six months in which the infants begin to crawl around. This period is ended with the third year of life; then their independence grows steadily. At the age of ten the children are considered as half adults and share the life of the grown-up. The sixth stage is puberty, an age during which they are not treated too well by their parents. Girls then have to take up the not always enviable role of women, however reluctant they may be at that.

55:Popov E-5 (no date) 1964 RV2 Yakut RV2
Dolgan

421 was considered collective property, particularly in summer when several households nomadized together. Having killed a wild reindeer, the hunter 224 was expected to give up the skin and meat to the families of his group, but 226 keep the head and neck for himself. During the collective trapping of geese or spearing of wild reindeer a representative was chosen to make the division, and everything caught was divided up by families, according to the number of members.

224 The sites to be used by the nomadic groups for their summer hunting and fishing were decided in the spring, before the mosquitoes appeared. The heads of the groups would agree on the places where their own kin would hunt. Under this system each group hunted in new areas each year. Ownership of the polar-fox traps took a different form. The traps were private property. When setting new traps "behind" (i.e., to the south of) the old ones, no permission was required, but if they were set "in front of" the old ones (to the north), whence the polar fox came, it was essential to have the permission of the owner of the old traps, since when the foxes came down, they would be caught chiefly in the new ones. It was not forbidden to hunt other animals at the sites of the traps.

601 The system of kinship among the Dolgans was the classificatory type,
882 and the terms used for kinship were Yakut. The family was of the patriarchal type, but the young people enjoyed great freedom until they married.

771 Although the Dolgans were considered Christians and observed the ex-
776 ternal, ritualistic aspects of Russian Orthodoxy, they also retained their old animistic beliefs. Deities and spirits were divided into three categories (the same as for the Yakuts): ichchi, or incorporeal, invisible beings, who brought to life anything which they entered; ayyy or spirits well-disposed towards humans; abaasy or spirits hostile towards humans and causing various sicknesses and misfortunes; these lived in the earth and in the underworld. A person was believed to get sick and die because the abaasy had stolen his soul and carried it away to the underworld, and then, in-
756 vading the person, proceeded to eat him. The guardians of the people against the wicked spirits and mediators between humans and spirits were
[171] the oyun or shamans. The shaman garb and tambourine among the Dolgans were the same as among the Evenks.

In their religion the Dolgans worshipped the so-called saytaans. The
776 saytaans could take a great variety of forms, for example, a stone of unusual shape or an ugly wild-deer antler. Any object could be a saytaan if a shaman commanded a spirit, ichchi, to enter it. The saytaans were greatly revered both as family and hunting patrons.

764 The Dolgans buried their dead in the ground. The western (Norilʹsk)
[531] Dolgans did not usually erect a log structure over the grave, but only left a mound of earth onto which they felled a tree. The eastern Dolgans built log structures over the grave, which they often embellished with intricate carving. A reindeer was slaughtered near the grave and the clothing in which the deceased had died was either left on the ground or hung on the tree.

Folklore

538 The indigenous folklore of the Dolgans was represented by riddles, tales, historical legends, epic poems and stories of everyday life—the latter constituting the predominant type. The stories tell of the nomadic life of the Dolgans in all its real, everyday context. They are brief, but extremely varied in content. Very popular were stories of animals—their origin, their metamorphosis into people and back again. A particular group was composed